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"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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SABBATH SCHOOLS.

From the Am. S. School Magazine.

REV. MR. BRECKENRIDGE'S ADDRESS,

Delivered at the First Anniversary of the American Sunday School Union, (in Philadelphia,) on the 24th of May last, on offering the resolution, "That the objects of this Society are alike interesting to the Christian and the patriot, the permanency of our religious and civil institutions being inseparably connected with the character of the rising generation."

In offering this resolution, Mr. Breckenridge observed, that when Lycurgus wished to make a nation of soldiers, he asked of the Lacedæmonians their children, and beginning with the beginning of life, he new modelled the character of the whole republic, and made it for ages impregnable, by the assult even of confederated Greece. Such, Mr. B. said, had been the policy of the most wise and successful rulers, to take possession of the *rising generation*, to infix in the minds of children impressions intended to develope themselves in *manhood*, and to affect a nation or an age. These impressions waxed stronger and stronger with the opening powers of the mind on which they had been made; until, at length, what was but an atom of influence in the spirit of a *little child*, became the *ruling passion* of the full grown man—and what was but yesterday a throng of little triflers, to-day comes up in the breadth of the land, to wield its energies and control its empire.

What was felt to be so important and so effective a process by the rulers of this world, Mr. B. remarked, would hardly be lost sight of by the *Ruler of the skies*. It was the wisdom and mercy of our holy religion, that its promises, its provisions, and its precepts, were for *us* and "for *our children*." The church had for ages been unfaithful and blind, as to the immensely important injunction to "train up her children in the way they should go;" hence "when they became old they departed" from their God.

He said, that he considered the system of Sunday schools as peculiarly felicitous in its adaptedness to supply this very lack of service to the rising race of children. By a process at once simple and efficient—cheap, winning, and susceptible of endless enlargement—the Sunday school takes possession of the minds of little children, and seducingly leads their young hearts without noise or violence to Jesus Christ.

As the evening was already far advanced, and much that was appropriate and interesting had been said, he

was as unwilling as it was unnecessary to detain the audience with protracted speculations on the advantages of the system of which he was the humble advocate. He would, therefore, wave any remarks upon such points, as that the plan of Sunday schools, by bringing the rich to teach the poor, and the learned to the ignorant, produced reciprocal affection between the different classes of society, to the great benefit of the country—that by a new and yet easy proces, it introduced into corrupt families, pious instructions to those children who, if left to the example of their parents alone, would probably have grown up in extreme ignorance and extreme guilt;—thus, as it were ingrafting them into a new family, and bringing them under the light of truth and the nurturing of Christianity;—that it raised among the poor, the standard of *knowledge* as well as of general morals, by making them acquainted with the Book which most of all strengthened and instructed the mind. —These and some other thoughts, he would not pause to illustrate; but there was one point of view in which he would for a moment present the influence of Sunday schools, as important and necessary beyond calculation, to our country and to Christianity in it.—He alluded to its promise of good to the unhappy slaves among us.—There existed, in the bosom of the land, some 2,000,000 of men, increasing in a ratio far exceeding that of the white population—and of whom we were very much at a loss to make any disposition safe to us and useful to them—and yet continue much longer in their present condition they could not.

Mr. B. remarked, that he conceived the influence of Sunday schools, if fitly applied, better calculated to render the needed service to them and to the nation, than any other ever yet suggested. By its means, doctrinal instruction in the Christian religion might be very sufficiently afforded them. But still more, a literal knowledge of the Bible might be given to them in Sunday schools. He knew that it had once not been uncommon to say, that *the Book of Life was dangerous to the poor slaves*, and *dangerous* to their *master's safety*. Truly it is a most profound confession of the desperate nature of that cause, to call the *Bible dangerous* to its well being. The system which subsists by the *expulsion of the Bible*, will and ought to perish. This language will do for *Papists*, but not for the spirit and latitude of our beloved country. We all agree, that sooner or later our slaves must be free. That giving them the Bible will produce a convulsion among them by increasing knowledge beyond their condition, he could not admit. The West-Indian planters, who first argued in this way, and resisted the efforts of Missionaries among their slaves, now encourage them, finding that Christianity makes *better servants* when it makes better *men*. He thought that the effect of teaching them to read and love the Bible, would be the most benignant and blessed in all respects

It was found in Rome of old that the *best instructed slaves* brought from other *countries* were the *best servants*, the most humble, patient, affectionate and faithful. If our slaves were all well instructed in the Bible, the ties which bind them to God and their masters, would be made more strong, and tender, and holy. Thus they would gradually prepare for freedom, and their masters gradually be prepared to give it to them. The relations of the slave would imperceptibly be lost in the friendship of the man, and in the fellowship of the Christian. Their chains would rather be *melted away* than broken violently from them. They would rise into freedom with the penetrating, but innoxious, still growth of the tender plant—coming through the confining earth to the light and heat of day;—or like pure and beau-

teous clouds exhaled from putrid swamps, and descending in vernal showers on the earth—in the process, all the evil is *lost*. it *escapes*, and *blessings*, *only blessings* come forth in their *stead*. Our slaves would thus, he fondly hoped, be preparing for citizenship at home—for colonies in the West, or colonies on the shore of injured Africa.

In fine, the American Sunday School Union is a most efficient and noble institution. By elements so simple, and means apparently so small, it has reached such vast results, that it reminds us of the prophet's vision of a river stealing silently up from the narrow basement of the temple. Already this fountain has burst out into an abundant and fertilizing stream. Day after day it deepens its channel—widens its surface, and swells its tide of good to the land. And it is our prayer, honored sir, that before your hoary locks have waved their last blessings upon an institution, which under God you have done so much to promote, its benefits may flow as "the river of God" to a dying world.

PERSEVERANCE OF A SUNDAY SCHOLAR.

It was noted at the teachers' meeting, that a little girl, nine years old, a faithful attendant at Sunday school, was forbidden by her parents to attend any longer, as they were opposed to the institution. Having no correct views of its character, and besides being in the country, and some distance from the school, and it being the winter season, they thought the object not of sufficient importance for the care and trouble their little girl bestowed on it. She, however, thought otherwise; and though of an amiable disposition, and an obedient child, she yet persevered in her endeavours to attend the school, till her parents threatened that if she attempted to go again, they would send her from home. The next Sabbath she began, as usual, to prepare for the *Sunday school*, without endeavouring to hide her intentions. The parents were astonished at her perseverance, but more so when the little girl had put on her hat, and taking her little book, thus addressed them:—"Father and mother, I love you; I love you *very much*, but I think I love Jesus, our Saviour, *a great deal more*: and so I am going to Sunday school." Quite confounded at the conduct of this dear child, the parents permitted her to depart, and shortly followed her to the Sunday school, and were delighted with all that passed there, and thenceforth permitted her to attend. At no distant period the father and mother became members of the church, and stated that their earliest convictions of the truth were produced by that circumstance, and expressed great pleasure at the early piety of their interesting little girl.

Amer. S. Sch. Mag.

SHIPPENSBURG, PA.

During the last year our school has been favoured regularly with pastoral visits. *The pastor of our church opens it every day with reading, singing, and prayer and very frequently, in a style suited to their capacities, addresses the children on the concerns of their souls.*

The attention of the children to instruction, and their good behaviour during religious exercises, are more encouraging than they have been. There is less disorder in the streets, on the Sabbath, than formerly, and a greater disposition on the part of the children to attend public worship. The seachers seem more engaged in their work, and manifest no disposition to abandon it, and persons are always found ready to take the room of any who remove from our place. *Ib.*

SUNDAY SCHOOL UNION OF LOUDON COUNTY.

Since the last report, Mary Jane

Dowling, only daughter of Mrs. Catharine Dowling, a scholar, and subsequently a teacher in the Methodist Sabbath School in this place, has died. She was eminently qualified for the duties of a teacher by her education, her virtues, her habits, and piety. Very early in life she made a profession of religion, and her conduct since has been consistent with the self-denying doctrines of Christ. For several years past she is not known to have been out of temper, and the distinguishing trait in her character was that true humility which never forgets we are creatures dependent for all we receive. She appeared to have no will of her own; it was merged in that of her mother and friends. During her last sickness which continued (with slight intermissions of ease) for six months, she was not known to murmur, but showed the most delicate and tender regard to the feelings of her friends; bearing pain with a fortitude that is seldom witnessed in maturer years. Her faith in the promises of her Saviour was calm as the bowers of Eden, was bright as the morning without a cloud. A little before her death she called to the bedside her only brother, and presenting him with a Testament, said, "My dear brother, this Testament is all I have to give you; receive it for my sake; it has been my guide and instructor, and given to me the sweetest consolations. I have no doubt on my mind. I die resigned and happy in the promises of my Redeemer." A life so gentle, so dutiful, so useful in its sphere of action, so truly pious, was rewarded at the early age of sixteen, when her Divine Master commissioned angels of mercy to bear her spirit to those pure regions where blest spirits dwell.

LEWISBURG SUNDAY SCHOOL UNION.

The teachers can only say that the employment is a feast to their souls, and find that those who water shall be watered. There is at present a candidate for the ministry in our Presbytery, (Lexington Presbytery, Va.) who dates his conversion to our school: and it is a remarkable fact, that since our school went into operation, (1816.) but one of our scholars has died, a lad of seventeen, who had commenced the languages with a view to the ministry; he died in the faith. At the time of his death he was a teacher. We have a scholar now reading Greek, who is looking forward with expectation to enter the vineyard of the Lord. A few years ago one of the teachers was called upon to visit a sick scholar. "Ah!" said she, "I have wickedly persecuted you and the Sunday school; but it was of the *Devil*, for I am now convinced Sunday schools are the work of God; and will you pray for me that this sin may be forgiven?"

NORFOLK SUNDAY SCHOOL UNION.

Our Union has in connexion only three schools—the one conducted by the Methodists and Episcopalians, the Presbyterian and Baptist schools. The first Sabbath school formed in this place was by the exertions of a few ladies in the spring of 1816.

The report of the Union School in giving an account of their condition, says: "Two of our teachers have professed religion since they joined the school, and eight of the scholars. We feel assured that the influence of the school has been of incalculable advantage both to the children and their parents. Many have been led to the house of God, who have never been there before. We have seen the good effects of our instructions, particularly in the life and death of one pupil. In her last moments she blessed the Sabbath school as the means of bringing her to a knowledge of salvation, and felt that she could read her title clear to glory."

From the report of the Baptist school, we extract the following:—"There

are not wanting instances of those who have attested by an open profession, the spiritual benefits they derived from their connexion with this Sabbath school. Four of the teachers were baptized at one time, and several others engaged in the same work have been added to the church. Of the scholars we can number several as the fruit of Sabbath instructions, who have joined the Christian standard. Only a few weeks have elapsed since the decease of a young woman, who was convinced of the necessity of redeeming mercy while attending this school.—After being received among the followers of Christ she evidenced by her consistent and pious deportment, that she was a subject of evangelical repentance and faith; and in the hour of trial she committed her spirit to Him on whom she had believed, in the joyful expectation of eternal happiness." *Ib.*

WHEELING SABBATH SCHOOL ASSOCIATION.

Five teachers and several scholars have made a profession of religion since their connexion with the school. About 130 scholars usualiy attend; they recited during the last six months 50,000 verses of Scripture, hymns, &c. One little girl in particular, ten years of age, in less than a year recited distinctly, and with great precision, the entire Bible, (Old and New Testaments.) Several others have recited the entire New Testament, and are now reciting the Old. *Ib.*

NATCHEZ SUNDAY SCHOOL SOCIETY.

Seven of the teachers engaged in the school in 1823, (six of whom are still teachers,) have within the last year made a public profession of their faith in Christ, and have attached themselves to the Presbyterian Church From the increasing interest manifested by all concerned in the school, we have reason to hope, with the blessing of God, that it will be rendered useful in promoting the cause of religion. *Ib.*

A REMARKABLE FACT,

Related by Mr. John Fletcher.

One Sunday I went up into the pulpit, intending to preach a sermon, which I had prepared for that purpose; but my mind was so confused, that I could not recollect either my text or any part of my sermon. I was afraid I should he obliged to come down without saying any thing. But having recollected myself a little, I thought I would say something on the first lesson, which was the third chapter of Daniel, containing the account of the three young men cast into the fiery furnace I found, in doing it, such an extraordinary assistance from God, and such a peculiar enlargement of heart, that I supposed there must be some special cause for it; I therefore desired, if any of the congregation found any thing particular, they would acquaint me with it in the ensuing week.

In consequence of this, the Wednesday after, a women came and gave me the following account: "I have been for some time much concerned about my soul. I have attended the church at all oportunitities, and have spent much time in private prayer.—At this, my husband, who is a butcher, has been exceedingly enraged, and threatened me severely what he would do, if I did not leave off going to John Fletcher's church; yea, if I dared to go to any religious meeting whatever. When I told him I could not in conscience refrain from going at least to our parish church, he grew quite outrageous, and swore dreadfully, that if I went any more, he would cut my throat as soon as I came home. This made me cry mightily to God, that he would support me in the trying hour: and though I did not feel any great degree

of comfort, yet having a sure confidence in God, I determined to go on in my duty, and leave the rest to Him.—Last Sunday, after many struggles with the devil and my own heart, I came down stairs ready for church.—My husband asked me whether I was resolved to go thither? I told him I was. 'Well, then,' said he, 'I shall not, as I intended, cut your throat, but will heat the oven, and throw you into it the moment you come home.' Notwithstanding this threatening, which he enforced with many bitter oaths, I went to church, praying all the way that God would strengthen me to suffer whatever might befal me. While you were speaking of the three persons whom Nebuchadnezzar cast into the burning fiery furnace, I found it all belonged to me, and God applied every word of it to my heart. And when the sermon was ended, I thought if I had a thousand lives, I could lay them all down for God. I felt my whole soul so filled with the love of Christ, that I hastened home, fully determined to give myself to whatever God pleased; nothing doubting, but that either he would take me to heaven, if he suffered me to be burnt to death, or that he would somehow deliver me, even as he did his three sevants who trusted in him. When I had got almost to the door, I saw the flames issuing out of the mouth of the oven; and I expected nothing else but that I should be thrown into it immediately. I felt my heart rejoice, that if it were so, the will of the Lord would be done. I opened the door, and, to my utter astonishment, saw my husband upon his knees, wrestling with God in prayer, for the forgiveness of his sins. He caught me in his arms, earnestly begged my pardon, and has continued diligently seeking the Lord ever since."

I now know, adds Mr. Fletcher, why my sermon was taken from me, namely, that God might thus magnify his mercy.

CHRISTIAN TEMPER.

Dr. Dwight in speaking on this subject, says, "A man of my acquaintance, who was of a vehement and rigid temper, had, many years since, a dispute with a friend of his, a professor of religion, and had been injured by him. With strong feelings of resentment he paid him a visit, for the avowed purpose of quarrelling with him. He accordingly stated to him the nature and extent of the injury; and was preparing, as he afterwards confessed to load him with a train of severe reproaches, when his friend cut him short by acknowledging, with the utmost readiness and frankness, the injustice of which he had been guilty: expressing his own regret for the wrong which he had done, requesting his forgiveness, and proffering him ample compensation. He was compelled to say that he was satisfied, and withdrew, full of mortification that he had been precluded from venting his indignation, and wounding his friend with keen reproaches for his conduct. As he was walking homeward, he said to himself to this effect: 'There must be something more in religion than I have hitherto suspected. Were any man to address me in the tone of haughtiness and provocation with which I accosted my friend this evening, it would be impossible for me to preserve the equanimity of which I have been a witness, and especially with so much frankness, humility, and meekness, to acknowledge the wrong which I had done; so readily ask forgiveness of the man whom I had injured; and so cheerfully promise a satisfactory recompense. I should have met his anger with at least equal resentment, paid him reproach for reproach, and inflicted wound for wound. There is something in this man's disposition which is not in mine.—There is something in the religion which he professess, and which I am forced to believe he feels; something which

makes him so much superior; so much better, so much more amiable. than I can pretend to be.—The subject strikes me in a manner to which I have hitherto been a stranger. It is high time to examine it more thoroughly, with more candour and with greater solicitude, also, than I have done hitherto.'

"From this incident a train of thoughts and emotions commenced in the mind of this man, which terminated in his profession of the Christian religion, his relinquishment of the business in which he was engaged and his consecration of himself to the ministry of the Gospel."

MISCELLANEOUS.

The Slave Trade.—We have just concluded, says the London Times, the painful task of reading through a correspondence on the Slade Trade, recently published by order of the House of Commons. The result of that perusal upon our judment—(for of its effect upon our feelings we will not speak) —is, that after all the labours of this country, and of its most virtuous and distinguished citizens, for abolishing the above unnatural and unholy traffic, we have gone thus far—we have washed the blood from our own consciences, we have withdrawn from the dreadful partnership, and have set an upright and humane example to mankind: but we have not diminished by one jot the mass of human guilt or of human suffering. The slave trade flourishes with as much horrib le activity as at any former period. England is clear of the pollution, it is certain; but somebody must have nerves to declare the melancholy and mortifying truth—from which all Englishmen of all parties are too ready, if not to withhold their belief, at least to turn aside their attention—that the amount of African misery has not been reduced a single particle: it has on the contrary if if any thing, been aggravated by the abolition of the British slave trade. If the flag. of England be no longer employed to cover this abomination, there is scarcely another flag in Europe, or, with the exception of the United States, out of Europe, by which it is not masked from the researches of our men-of-war, or shielded from their forcible interference. France, Spain, Portugal, Holland, and Brazil, all have been, and are apparantly to this hour, disgraced by the subserviency of their national colours to the avarice of dealers in Negro blood, and by the atrocious diligence of their subjects in the work of desolation throughout Africa. The evidence before us is not to be questioned, that wars are perpetually instigated for the supply of slaves, who are furnished in such abundance, that the price to the slave-merchant varies only from half a dollar to between two and three dollars a piece.

What, then, becomes of the beings thus wrested almost out of the keeping of their Maker? They are crammed —we might say *potted*—into the hole of a vessel, where space is assigned to them, (and for a voyage, be it remembered, across the Atlantic) in the following proportions:

The ship *Minerva*, of 273 tons, had a passport from the Emperor of Brazil for 675 *slaves*, a little more than one-third of a ton for each!

The brig *Cerqueira*, of 304 tons, was lincensed for 761 slaves! The schr. *Arola*, 108 tons, 271 slaves! such is the art of potting negroes for use. Well may the villians who engaged in this traffic calculate, that one cargo in four escaping constitutes a profitable trade, when the prime cost of what, according to their odious jargon, is termed "ebony," averages little more than a dollar each "log," (human body,) and

brings at the Havana between two and three hundred.

Sufferings of Lafayette.—The following account of the dreadful sufferings of Lafayette in the cause of freedom, is copied from an English paper of 1797. "He was seized upon in neutral ground, and from the month of August, 1792, buried alive, in cold, subterraneous, solitary dungeons, deprived of exercise, of air, of the light of heaven, of all intercourse with human beings. Stripped of all his clothes, before his being plunged into his last dugeon at Olmutz, *and clad like a galley slave in trowsers and waist coat of sail cloth!* enduring in that condition the memorable winter of 1797, destitute of every thing, refused even a knife and fork, and the scanty comforts allowed to felons; obliged to lie on the straw and a miserable mattress, the relic of his Russian prison."

American Genius.—Extract of a letter from a gentleman in Paris to his friend in Philadelphia, dated April 28th, 1825:

William West (of Kentucky) has finished very fine portraits of Mrs. G. and Miss C. I have never seen any thing more correct or more beautiful. He has refused £500 sterling for the portrait of Lord Byron, and expects for it, on his arrival in England, one thousand guineas. He will leave this city in a few days, and establish himself in London as a portrait painter.—I have been of use to him in making his merits known to many of the distinguished English, who assure me that he shall have their patronage; and they expressed their belief that he will soon realize an independent fortune by his profession. He is greatly improved, not only in his taste, but also in general knowledge and manners, whilst his modesty and morals remain unchanged."

JEWS IN ITALY.

The London Literary Gazette informs us, says the New-York American, that the Pope has, after the following fashion, undertaken the conversion of the Jews.

The monarch of the tripple crown has lately issued an edict, of which the following is an extract:—"In order the better to spread the light of the Gospel amongst the Israelites, the measures taken during the time of Pope Clement VIII. to compel Jews to attend Catholic sermons, and which only were interrupted by the recent political events to which Italy has been a prey, are re-established from the date of the 1st of March last." The edict afterwards orders "three hundred Jews to attend sermon every Saturday evening; and that, according to their turn, there shall be amongst them 100 individuals aged from 12 to 13 years, and 50 girls and women of the same age. Each time when a Jew misses sermon when it is his turn to attend, he shall pay a fine of five paoli; no excuse will be admitted; if the oldest Jews do not denounce the defaulters, they shall be fined thirty scudi. The Christians who insult the Jews when they are at church shall be birched, or incur other pains, according as the circumstances are more or less grave."

Duelling among the Choctaws.—Two Choctaw Chiefs lately fought a duel at New Orleans. One was killed, and the other, according to the custom of his tribe, retreated, was shot by his companions, and both were buried in one grave.

☞ This is the correct mode of terminating all duels—pass a law to hang or shoot the survivor of a duel, and provide for its certain and speedy execution, and an end is made of dueling at once. *Conn. Jour.*

THE LUMINARY.

LEXINGTON:
WEDNESDAY, JULY 27, 1825.

REVIVAL.

To the Editor of the Luminary.

Sir,—I am happy in stating, that an interesting work of divine grace has recently commenced in Nicholas county, Ky. in the Presbyterian congregations, called Old and New Concord, under the pastoral labors of Rev. Dewey Whitney. Fifteen individuals have been received into the churches; and eight or ten others, who have given evidence of piety, are waiting for a convenient opportunity. New and interesting cases of religious impressions and convictions of sin, daily occur.

The prospects of an extensive revival of religion are flattering, and it is fondly hoped, it will yet be found, that the Lord has much people in that region. *A Friend to Revivals.*

Communicated for the Luminary.

DIED,

On the 3rd instant, at his seat in this County, in the 68th year of his age, Col WILLIAM RUSSELL, a soldier of the revolution. The writer of this humble tribute to a departed worthy, is not friendly to laboured panegyricks upon the dead. The grave, he is aware, consecrates its subject. *Nil de mortuis dicere, nisi bonum*, is a maxim which is supposed to influence every obituary writer. Yet, when an exemplarily good man, when a benefactor of his country, and of his kind falls, it seems to be not only an act of respect which we owe to his memory, but a solemn duty which we owe to society, to hold up his character and his actions, as a beacon, to light in the paths of duty, those who shall succeed him. The maxim above referred to, however, loses its application here. Of this venerable man malice itself could have said nought of evil whilst he lived. To the age of 67 he brought down a reputation, both public and private, untainted even by a breath of suspicion.

Col. Russell was born in the then Province of Virginia in the year 1758.—At the tender age of 16, he shouldered his rifle, and marched to repel the aggressions of the savages upon the frontiers of his native Province. Having early imbibed the principles of liberty, as soon as the flame of civil war broke out, he arrayed himself under the banner of his oppressed country. At King's Mountain he commanded a company in the regiment of Col. Campbell of Virginia. In this eventful battle, he performed a part, worthy of his country and of the occasion. He was the first man, in the advance, who reached the summit of the mountain: and when the enemy had retreated to his baggage waggons, he proposed to a brother officer to collect a body of men, and drive him from this last retreat. As soon as this was accomplished, he was heard to exclaim, "Boys, the day is ours." Immediately after this event, he again marched, with his late commander, in the capacity of his lieutenant, to the relief of Gen. Greene. He fought in the battle of Whitsell's Mill; and was prevented, only by severe indisposition, from participating in the glories of Guilford Court House. Upon the termination of the revolutionary struggle, he migrated to Kentucky, then the constant scene of savage warfare. Here a new field was opened to his enterprise and exertions. Wherever the country was invaded by maraunding parties of the savages, the eyes of his neighbours were instantly turned toward him. They were never turned in vain. Within half an hour after receiving notification that the foe was in his neighborhood, he has frequently been known to be leading the active pursuit against him. Besides these private parties, in which he always led; in every expedition of a public or general nature, excepting Harmar's and Sinclair's, which marched from the Western Country, he bore an active and distinguished command. In the year 1808,

when a speedy rupture with Great Britain, was universally anticipated, he received the appointment of Colonel in the regular standing army; and upon the commencement of hostilities, was assigned to the command of the troops in Indiana, Illinois and Missouri. In this unpleasant station he acquitted himself to the universal satisfaction of those, whose defence had been entrusted to his courage and vigilance. With a handful of men, he afforded protection to an almost boundless frontier, exposed to the daily, and to the nightly incursions of the prowling savage. The genuis of an Alexander, or a Napolean could have effected no more. As soon as the din of arms had ceased, he laid aside the insignia of military office, and resumed the pursuits of agriculture. Though not intimately acquainted with his military history, the writer of this article can yet enumerate twelve regular campaigns, in which this soldier participated. In the civil service also of his country, he has frequently been employed, as a representative of the people, as well as in the military. From the age of 16 to that of 67, in the field or in the cabinet, he may literally be said to have been employed in her service. In both stations, many have served their country with a greater glare of personal renown;—some more successfully; but no man ever served a country with a more steady and persevering zeal, or with a more fervent and devoted patriotism.

The history of the last years of his life is familiar to the citizens of Kentucky. Like the last of the Greeks, the modest and immortal Phocion, he is heard of only amidst the troubles of his country. Two years ago, when (as he conceived) the constitution had been assailed; when its land marks were threatened to be subverted, and all the powers of the government to be ingulfed in the vortex of legislative usurpation, the attention of his fellow citizens of Fayette, was with one accord, directed to him; and he was induced reluctantly to quit the retirement of his farm, and to become a candidate for the legislature.—The tide of public sentiment was instantly turned. Subsequently he was urgently solicited to offer for the chief magistracy of the State. The modesty of his nature shrunk from the solicitation, as the result of the partiality of friendship. He was urged to it by some of the most distinguished men in the country. An appeal was made to his patriotism, an appeal which he never knew how to resist. He seemed, in the actual state of public sentiment, to be the only individual of his party, who offered any promise of success, He was presented to the people as a candidate; and, when the adverse party seemed inclined, in consideration of his public services, to forget the difference of sentiment that divided them and him; and all parties appeared ready to rally around the standard of this faithful servant of his country, some strange, some *unaccountable* infatuation siezed the minds of his own party, and he was suddenly discarded, in a manner, in favour of another candidate. The God of wisdom hath said, that "a prophet is without honour in his own country." But of this enough! His days had been numbered. Providence seems to have appointed for him a different destination; and to have been unwilling that his mind should be be exposed to be diverted from the infinitely higher interests of eternity, by being enlisted in temporal concerns! In his last illness he remarked to some of his friends, that he never had laboured under a severe disease, which was not contracted in the service of his country. To this cause may be traced his last fatal illness. When the citizens of Fayette, aroused by the late alarming strides of the legislature, toward a concentration in its own hands, of all the powers of the government; had resolved to assemble, in their sovereign capacity, solemnly to protest against these usurpations, Col. Russel was pressed to attend, in order to give to the proceeding the weight of his character and influence. Believing, in common with the majority of his fellow-citizens of this county, that the barriers, wisely erected by our fathers, in the checks of one department of the government against the powers of another, had been overthrown by the "re-organizing act" of the legislature, and that a sanction of this measure, upon the part of the people, must eventuate in the establishment of the anti-republican doctrine of Legislative supremacy, he felt it his duty to raise his voice in vindication of the principles of the Constitution. He accordingly quitted a sick room, against the

entreaties of his family, and rode to Lexington to attend this meeting. In returning home he contracted cold, that brought on disorders of which he never recovered. Thus was the last act of this patriot's public life performed in endeavouring to maintain for his countrymen, what the first but one had been performed in endeavouring to acquire,—a free constitution.

But the private life of Col. Russell presents a still more delightful theme for contemplation. In this his character was ennobled by every virtue. Whilst perhaps he possessed not what the world usually terms talents or genius, he was nevertheless distinguished by an extraordinary strength of mind, and a rare solidity and correctness of judgment. It will readily be inferred from the character and circumstances of his life, that he was not very extensively acquainted with books. He had studied, more than he had read. From the great volume of nature he had drawn his principal stores of knowledge. With the characters of men he seemed to possess an intuitive acquaintance. Cool and dispassionate in all his opinions, his judgments in relation to the issue of pending events whilst they seemed to surpass his means of information, appeard almost oracular. In his temper, he was brave, generous, mild, and disinterested: in his feelings, humane, philanthropic, social, and hospitable: in his manners, plain, affable, and familiar. During a long life, he was distinguished as the peace-maker of his circle and his neighbourhood. He deemed no sacrifices too dear to serve his friends, and no pains too great to reconciled is united neighbours. A foe to pomp and aristocracy, he recognized no distinctions in society, save those created by virtue and merit. His house was the seat of hospitality. The rich and the poor, the exalted and the humble, were alike at all times welcome to his dwelling and his table. If he had any fault, it was that he devoted himself too exclusively to the service of his coun try and his fellow citizens, whilst he neglected the private interests of himself and his family. While the early settlers of Kentucky generally amassed princely fortunes, his patrimonial estate was continually impaired to support himself or his family amidst his public employments. —Nothing seemed wanting to elevate his character to the highest pitch of perfection which our frail natures are capable of attaining, but the influences of divine grace. Long a firm believer in the truth of the Christian revelation, he seems in the whole of his last illness. to have become a practical christian, and votary of the cross. Sustained by these sentiments, during an excruciating and protracted illness of five months, he was never heard to utter a complaint, or a murmur. To him the *fell tyrant* presented no terrors. He waited his appointed time, we will not say with the calmness and composure of a philosopher, we will not say with the firmness of a hero; but with the meekness, the humility, the resignation and confiding hopes of a new born christian.

His self-command and collectedness of mind astonished all who saw him.—Retaining the exercise of all his faculties, to the last, he was attentive to the minutest duties of hospitality. To his dying moment his character seemed to develope, even to his most intimate acquaintance, some new excellency. One of his last acts was to summon his family around him, and to exhort them in relation to their duties to their God. In this act even his servants were not forgotten. How many an agonized heart was made to exclaim, during this solemn scene, "Oh that I" too "could die the death of the righteous, and that my last end could be like his" In short, *take this venerable man for all in all*, I will not say we *never*, but I will fearlessly say we seldom, shall look upon his like again. C.

DIED—On Friday morning last the Rev. John Lyle, of Paris, Ky. aged 55 years and 9 months—and a preacher of the Gospel about 30 years. Few preachers of his day laboured in the vineyard with more zeal and success.

He came to his end during the continuance of a severe illness of fourteen days, exhibiting great meekness, patience and submission, relying on the merits of the Saviour and wondering at the richness and grandeur of the scheme of Redemption. He retained his senses to the last, and expired without a struggle or a groan. "Blessed are the dead that die in the Lord from henceforth; Yea saith the spirit, that they may rest

from their labors! and their works do follow them." "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

He has left a distressed and helpless partner, children and friends to mourn their loss, which to him is infinite gain.

West. Cit.

DIED,

In Beaufort, S. C. on the 23d of May last, after a long and painful indisposition, the Rev. MASON L. WEEMS, of Dumfries, Va. well known as the author of the Life of Washington, and various other popular works, which have passed through numerous editions, and have had a most extensive circulation. He was a man of very considerable attainments, both as a scholar, a physician and divine. His philanthropy and benevolence were unbounded. Early in life he liberated his patrimonial slaves, from conscientious motives, and voluntarily commenced a career of incessant bodily toil, to disseminate moral and religious books in various remote and destitute portions of the country. He finally fell a a martyr to his arduous exertions to do good, and died in the full enjoyment of faith, and a blessed hope of immortality, leaving behind him a numerous and afflicted family.

EMIGRATION TO HAYTI.

The "Genius of Universal Emancipation" contains the annexed statement:

A gentleman, from Virginia, applied at the office of the Baltimore Haytien Emigration Society, on the 24th of June, for information respecting the propriety and practicability of sending a large number of *slaves* to the Republic of Hayti. After he had received from the Agent a statement of the present situation of things, relative to the emigration of our coloured people to that island, he requested assistance in procuring a vessel for the purpose above mentioned This was cheerfully complied with; and the next day a contract was closed, with a ship owner, to take out eighty-eight slaves, all belonging to the gentleman aforesaid, the price of whose passage he pays himself, and for the use of whom, he also purchased agricultural implements in this city, to the value of *one hundred and thirty dollars.*

LATEST FROM LIBERIA.

The intelligence which has just reached here from Liberia, by the Hunter, says the National Intelligencer, is of the same encourging character with that last received.—A spirit of improvement and enterprise prevails in the colony; universal peace exists between the settlement and the natives, and among all the neighbouring tribes. The emigrants by the Hunter were visited by the fever of the climate, but the disease proved mild and altogether favourable.—The stone pier is completed, and the public works greatly advanced. The Agent has transmitted a fine specimen of the mahogany of Africa, and also some small bags of coffe, which grows spontaneous and abundant in the vicinity of the colony.

To this the Baltimore American adds: The surrounding country, to the distance of one hundred miles, has been explored, and it is found to be abundant in tropical productions, and copiously supplied with streams, on which, at some future day, manufactories will be founded. The inhabitants have begun already to make inquiries on the subject of gold mines, and flatter themselves with the hope that their researches will not prove unproductive. But this is not the only subject that interests the emigrants. Another African writes that he is busily engaged in the cultivation of coffee, and he felicitates him-

self this season on the prospect of an abundant crop. The morals of the people are much improved—they are engaged in building, ploughing and planting, and there is, throughout the colony, what may be called an esprit du corps—they are rejoicing in the idea that Providence, by the means of such humble instruments, designs hereafter to build up a great and mighty nation—that they are destined for the advance guard of civilization, and that Africa is hereafter to be recorded in the archives of glorious history—that she is to have her orators, poets, and legislators.

INDEPENDENCE OF PERU.—In his speech to the Peruvian Congress, Bolivar says: "As soon as the military successes of Peru shall be known in Europe, it is probable that those governments will definitely decide on the political conduct they have to adopt. I flatter myself Great Britain will be the first to recognize our independence. If we are to credit the declarations of France, she will not delay in joining England in that liberal policy; and perhaps the rest of Europe will follow the same conduct. Spain, herself, if she listens to her interests, will no longer oppose the existence of the new states, which will complete the friendly relations of the universe."

N. Y. Obs.

SINGULAR PHENOMENON. On the evening of the 1st of June, the Mississippi, for about 350 yards above, and 3 or 400 below Fort Plaquemine, appeared to be suddenly agitated, and the water rose near 7 feet; immense trees which had been embedded in the sand, with others still afloat, were borne up at once and thrown inside of the levee. The whole left shore was inundated, and when the waters subsided, presented many fish that had been abandoned in the recession. On the opposite bank, where the new fort is erecting, the waters rose, but not so high as to overflow the levee. The phenomenon was principally confined to the curve opposite the old fort.

INTERESTING JUBILEE.—A party of ladies and gentlemen met on the 10th June at the spring of Daniel Morgan Esq. near Shepherdstown, Va. to celebrate the day, pursuant to an arrangement made FIFTY YEARS AGO. It appears that in the spring of 1775 two volunteer companies were raised, one in Winchester, the other in Shepherdstown, as the quota Virginia had been required to furnish. They turned out for twelve months, furnished their own rifles and equipage, and marched to Boston in twenty one days. They were commanded by Hugh Stevenson and Daniel Morgan, (afterward Col. Stephenson and Gen. Morgan.) On the 10th June, 1775, and previous to their departure, Col. Wm. Morgan gave a barbecue to Stephenson's company at the spring above mentioned; and the heroes of the company made an engagement "that the survivors should meet at that spring on that day fifty years to come; which agreement has thus been fulfilled. But of the ninety seven who composed the company, *five* only are living, and of the five, only two were present, the others being prevented by old age and infirmity. Those present were: Maj. *Henry Bedinger*, of Berkely, Va. and Maj. *Michael Bedinger*, of Kentucky. The other three are Judge *Robert White*, of Winchester, Va. Gen. *Samuel Findley*, and *William Hulse*, Esq. of Ohio. Two patriotic songs, the same that had been sung there fifty years ago, were sung. "*Auld Lang Syne*" was played, and, before breaking up, the company agreed that the survivors should celebrate the day at the same place twenty-five years hence.

CANINE AFFECTION.—The following is an extract of a letter from Abner

Allyn, Esq. dated Navy, (Vt.) June 9, to a gentleman in Providence. "A fatal accident happened last week in the town of Random. A son of Mr. John Stevens. only 5 years old, went out to gather flowers on Tuesday in the forenoon, and was sent for in about half an hour. He was tracked more than half a mile. but not discovered until the Friday following. The first day and night it was warm. The second and third it snowed. The faithful dog, which accompanied the child, came in on Thursday night. He was then fed, and the people taking torches, the dog followed his tracks, (there being a light snow,) and found the child soon after sun rise. He was under a log, on his face, bedded in leaves and brush, and was literally frozen to death. The dog's bed was by the child's head, and marks where the dog had fondled and lapped him were discovered. He had nothing on but a tow shirt and trowsers. The dog, when within. ten rods of the spot where the child lay, went all round and set up a most hideous and mournful howling, and would not go nearer, and seemed to be as much affected, if possible, as a human being." *N. Y. Obs.*

OURANG OUTANG.

One of these singular animals, resembling the human species more than any other known, was shipped at Batavia, Island of Java, on board the Ship Octavia, arrived at this port on Thursday evening. It was of the male species, and though alone he went upon all fours, when any one took him by the hand or fore foot, could walk tolerable well upright. He was covered with dark hair, but the skin is said to be quite white beneath it. During the passage he used frequently to set at the table and eat his meals as regularly as one of our species. He exhibited many traits of sensibility and feeling, as if he knew and felt what it was impossible for him to express. For some time previous to the arrival of the ship he exhibited symptoms of declining health; and soon after the ship anchored, expired not a little lamented. He often as well as he could complained of his head, where undoubtedly the disease was which eventually caused his death. He would throw his arms (as we must call them) around the neck of those with whom he was intimate, and press the hand with all the tenderness of human devotion. He exhibited many traits of the human species. The following extract of a letter from the shipper dated at Batavia, Feb. 7, 1825 contains some particulars.

"I have shipped on board the Octavia, Capt. Blanchard, an Ourang Outang, (or the real man of the wood) to your consignment and Captain B. This animal is I suppose one of the greatest curiosities ever sent to America. I have known one sold in London for, 10,000£. sterling. This animal is very tender of the cold, and great care should be taken that he is kept in some warm apartment. He is perfectly docile and harmless. I have had him six months at my house, and almost every day during that time he has visited my table for a glass of claret, fruit, &c. and possesses many pleasing tricks which are very seldom to be found in those which come from the Island of Borneo, as they are generally vicious and wild. This animal is almost 5 years old, and with good care will still grow much larger. He came originally from the Island of Borneo, and will eat almost any thing that is offered to him."

His weight we understand to have been about 75 or 80 pounds, and his height about 3 feet. The shipper calculated to realize the sum of 20,000 dollars, provided he arrived safe and in good health. He is to be dissected.

Boston Statesmen.

Sunday School and Bible Society.—As a Clergyman lately entered the cot-

tage of one of his parishoners, he heard a voice—he listened—it was the voice of a child reading the Scriptures by the bedside of a dying mother. "Where, my child, did you learn to read?" "At the SUNDAY SCHOOL." "Who gave you that Bible?" "A member of the Bible Society." Surely there never was a gem or a jewel worn by British female; surely there never sparkled a diamond in the court of kings, which would not be gladly expended to purchase *such* a Bible, to be used by such a child on *such* an occasion.

English Paper.

WHAT CAN A PERSON IN MY SITUATION DO?

A great deal, my friend, if your heart be willing and anxious to do it. The slothful man saith, 'There is a lion in the way; a lion is in the streets;' so that he feels himself excused from attempting to no good, either in the country or in the city. It was of old a common saying, "That a praying heart could easily find a praying place;" so we may say now, "An active or doing heart will easily find something to do." In the way of boasting, some will tell you, they have so much business that they can hardly find time to eat; nevertheless they do find it!

Moses travelled the last forty years of his life in a sandy desert, a dry and parched land, where the heats were most enervating, and the surrounding scenery very gloomy; and he had a numerous, perverse, discontented, and rebellious people to govern; yet he had inclination, and found time to write five most important books. David, king of Israel, with the weight of government upon him, and constant troubles in his family, yet found time to pray seven times a day, and to write many pious psalms for the benefit of the church of God in all ages. Likewise his son Solomon, whose government was still more extensive, and who had wasted much of his time in vanities and pleasures, wrote much for the benefit of mankind.

In our own time, the late Mr. Grimshaw, though he had to supply his own church every Lord's day, found time to preach from 20 to 30 sermons every week.

Mary Perth, a black woman, kept an inn at Sierra Leone, during the latter part of her life. In her early days she had been a slave in North America, and had to labour from sunrise to sunset: yet, during the interval of night, she used twice or thrice a week to walk seven or eight miles, with a child on her back, to teach a few slaves of her acquaintance to read, that they might be able to study the Scriptures for themselves.

I knew a man who did not enjoy one day's health for the last fifty years of his life, and laid on his back, unable to turn himself, for nearly the last twenty years he lived; his bed was in a garret room, and he was supported by charity. No situation could be more retired from the world, or less likely to have opportunities for doing good; yet that worthy man by degress collected a class of young people, and got them to assemble around his bed at regular times, when he heard them repeat portions of catechisms and the word of God, which he commented upon, and from which he addressed them; and his labour was not in vain in the Lord. Indeed, there can hardly exist a situation in which a person has no opportunity of being useful; for let him be a prisoner in goal, or even confined in the inquisition a soldier in the army, a sailor on board of ship; if he is sick and bedriden, a pauper in a parish workhouse, or even a little child, still he has access to some one who stands in need of warning or counsel; and, if he be a lover of Christ, he will desire to make him known as the refuge from the wrath to come.

Rel. Int.

POETRY.

From the Family Visitor.

FAITH.

There is a blessing here below,
For human solace given,
That poor degenerate man may know,
While toiling in this world of woe,
What joys are felt in Heaven!

Whence does this precious boon arise?
Where is this treasure hidden?
Is it in earth, or air, or skies?
Or does it cheat the weary eyes,
Like joys that are forbidden?

'Tis not a thing of air or earth,
All fleeting, all dissembling!
But 'tis a bliss of heavenly birth,
More than all mortal pleasure's worth,
And nought below resembling!

'Tis found when other joys are lost—
When other sweets are failing!
It comes to those who need it most,
The wand'rer, or the tempest-tost,
Or those in anguish wailing.

THE CHRISTIAN'S DEATH.

"I saw the righteous expire, and death was so lovely to my eyes, that I no longer feared, but loved it."—*Massillon.*

Whence are the thoughts that crowd my breast?
Why are these anxious fears imp
The soul now pines in suffering cl
But soon its pangs will pass away—
Exhausted nature sinks at last—
No tear is shed for pleasures past—
No doubt exprest of joys to come—
The weary wanderer hastens home—
Hark! was the cry of sorrow heard!
Who weeps when the imprisoned bird
In freedom waves her joyous wings
Where bliss eternal ever springs?
No! let the selfish tear be dried—
And let the ransomed spirit glide,
Unfettered by an earthly tie,
To its own happy destiny! *Ib.*

——:o:o:o:o:——

Affecting Calculation.—It has been calculated that of 100 children, only 30 reach the age of 20. Of these 30, only 20 reach the age of 40. And of these 20, only five live to the age of 60! How short is human life! Lord, teach us so to number our days, that we may apply our hearts unto wisdom.

ANECDOTE OF A JEW.

A poor woman, who kept a lodging house in Dalestreet, Liverpool, had been for years in the habit of reading the Bible every evening to her inmates. She had found the value of its blessed truths in her own experience; and, like the woman of Samaria, she was anxious that others should hear of a Saviour as well as herself.

A travelling Jew was in the habit of visiting her house; and she never failed to point out such passages of the Prophets as described the character of the Messiah, and their exact fulfilment in the New-Testament. This led to a long debate between the Jew and herself: too often the others were only spectators, and could enter but little into the merits of the dispute.

The Jew generally was dreadfully foiled, and went away in a rage; the old woman all the time keeping her temper; and not failing to let him know that it was her Christian principles, which enabled her thus to bear and forbear.

Again and again, for a long time, did the Jew pay his regular visit; and the same, or nearly the same scene was acted over again. At length a good looking man entered her house one evening, blessing God as he entered, that it had pleased him to direct him by his providence under that roof; and addressing himself to the hostess, blessed her as the instrument in the hands of God of his conversion. Having shaved his beard, she for some time did not know him; until he reminded her, that he was the Jew with whom she had so often conversed on the subject of Christianity.

He had renounced his profession with his religion, and had engaged as purser on board a vessel bound to the West Indies; since which she has never heard of him.